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the theories of the Perceptual Intuitionists (Butler, Martineau), of the Empiricists (Hobbes, Locke, Helvétius, Paley, Bentham, Hartley, Bain), and of the Empirical Intuitionists (Kant, Darwin, Spencer, and contemporaries). Chapter III. is devoted to the "Analysis and Explanation of Conscience"; Chapter IV. to "The Ultimate Ground of Moral Distinctions"; Chapter V. to the "Teleological View"; Chapter VI. to "Theories of the Highest Good: Hedonism"; Chapter VIII. to a "Critique of Hedonism"; Chapter IX. to "The Highest Good"; Chapter X. to "Optimism versus Pessimism"; and Chapter XI. to "Character and Freedom."

PHILOSOPHY OF HISTORY. An Introduction to the Philosophical Study of Politics.

By *Alfred H. Lloyd*. Ann Arbor: George Wahr, Publisher. 1899. Pages, 250, iv.

The present little volume grew out of Professor Lloyd's work with students of political philosophy and the philosophy of history. He regards it as only a preparation for something more extensive and profound upon the subject, and has published it chiefly for the use of his own students. Our remarks upon it, therefore, may be brief and may be confined to his own statement of his own case. He attempted upon a prior occasion to formulate his views of history in a little work bearing the title *Citizenship and Salvation*, published by Little, Brown & Co., of Boston,—a book treating eloquently and enthusiastically of the rôle which Greece, Rome, Judæa, and the ideal Christian state have played in the development of civilisation,—and he believes that his newest publication, which we are now considering, will be of considerable help to the understanding of the older volume. Prefacing his investigations by a philosophical investigation of the data of history, viz., time, causation, nature, individuality, and progress, he takes up in Part II. of the book the subject of "Society and Social Change," and in Part III. historical studies of "Reason and Religion," "Good and Evil," "Revolution," and "The Great Man."

His summary of his views reads literally as follows: "History is the liberation of human society, as an organism organically related to nature, in its own realised law. Realisation of the law is through the development of individuals, nations and persons, with all the incidents of alienation and restoration, of evil and good, of science and religion, of talent and genius, that have been found to be involved. And the individuals developed are agents of a genuine progress, since the very essence of individuality is at once adaptation or fulfilment of the past and realisation of the future."

The moral of his reflexions he has formulated in the following words: "History is no mere logical scheme. It is no body of knowledge to be learned and recited. It is no entertaining story to be read and then forgotten or, if perhaps remembered, retained as but the tool of some teacher's trade or the ornament of

some gentleman's culture. And, finally, it is no fatal process external to human passion and human will. But what is it then?

"History is the experience, the very life itself, which we call our own. To adopt the familiar formula of the sages of the East: The history of human society—*that art thou!* Its past? No. Its future? No. What? Its living, all-including present."

CONTEMPORARY THEOLOGY AND THEISM. By *R. M. Wenley, D. Phil.* (Glasgow); Professor of Philosophy in the University of Michigan; formerly Lecturer on Philosophy in the University of Glasgow. New York: Charles Scribner's Sons. 1897. Pages, x, 202. Price, \$1.25.

Professor Wenley always writes books that are worth reading, and the present volume is no exception to the personal rule which he has established. In 1894, the members of the Glasgow University Theological Society invited him to occupy the Honorary Presidency of their association, in which capacity it became his duty "to deliver an address on certain aspects of contemporary theological inquiry." Hence the title and hence also the occasion of the book to which we now call the attention of our readers.

Until recently,—we are summarising Professor Wenley's introductory remarks,—the impression generally prevailed that theology was a dry and uninteresting subject. It is not, however, too much to say that this impression has now been fully effaced. In fact, "to-day each of the several departments of theology demands a scientific training, and so the preparation for any one contributes to the best kind of education; while theology proper is, perhaps, only equalled by speculative biology in the interest which surrounds its most pressing problems. Thought has been ceaselessly moving, and we have arrived at the stage when a new departure seems highly probable—a departure that cannot but be fraught with deep import to the moral and spiritual life of the generation in which we live."

In support of this statement, Professor Wenley points to the renewed attention which is being bestowed upon questions connected with the interpretation of religion, especially of Christianity, as evidenced in the Gifford foundation of the Scottish University, the Hibbert Lectures at London and Oxford, and the lectures provided by the Ely and other foundations in the United States. He then briefly sketches the development of theological thought for the last two hundred years, from the rationalists and supernaturalists of the eighteenth century, through their vanquishers, Kant and Schleiermacher, the philosophical dominancy of Hegel, and the period of Strauss, down to the eclectic tendencies of the mid-century period. Here Rothe and F. C. Bauer appeared. These two men and their followers furnished the starting-point for the modern theories. "Theology proper, in the classical speculative line, then came to have a new Left and a new Right. Biedermann, Keim, Weizsäcker, and Otto Pfleiderer are chief representatives of the one; Dorner and Beyschlag, with whom we may, perhaps, name Bernhard Weiss, are associated